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source; and, eastward, the basins of Kars and Sevan, southward, Urumia and Van. 133

Between these two mountain masses—the Caucasus and the Ponto-Armenian highlands—lie the two valleys of the Trans-Caucasian Trough; the western crescent-shaped in the elbow of the Black Sea; the eastern sleeve-shaped, draining to the Caspian. The Mountains of Likhi separate the two valleys, and form as it were the spine of the country, so that the Georgians, looking from the mountains, call the western plain Imier, "*that side*" and the eastern plain Amier, "*this side*".

Imier—"that side", the western plain, slopes down to the sea, a fat body nourished by great veins—the Rioni splashing down from the Caucasus, pursued by many tributaries; Tskhenis-tsqali, "*horse's water*", and Qwirila, "*the bawler*".

The long thin tips of the crescent stretch luxuriantly along the coast, north-westwards under Caucasus, south-westward beneath the Pontic bluffs. A multitude of over-generous streams run down to sog the narrow foreshore of this crescent-tip toward the north; the largest are the Kodori and Enguri. The shorter southern tip under the Pontic Alps receives the sluggish waters of many little marshy streams, until, over the pass between the Kertsen Dagh and the great mass of Karchkhali, the Pontic Alps let through the roaring Chorokhi, bearing the pent waters of a dozen mountain rivers fast towards the sea.

Surrounded by mountains, bordering on an inland sea, Imier—"that side"—is a well-favoured land.

"This country", says Wakhushti, "is very wooded and its open places, except for the cultivated ground, are of small extent. In some places the grape and other fruits grow in the woods; the air is excellent—and mild; except outside the woods it is very hot in summer because the wind scarcely blows—but it is bearable except in certain places. In winter it is warm, and for this reason the running waters and the muddy places do not freeze enough for beasts and men to pass over. The snow, nevertheless, is great in height, sometimes an elbow, and worse.

"Except in certain places, the woods hinder a man from seeing the beauty of the country, and, indeed, seen from the height of a mountain—Imereti seems like a vast forest without any kind of habitation.

"All plants and grains grow there in abundance; cotton and rice only are rarely sown, as also corn and barley, but maize, on which the people mostly feed, is found there in abundance. Other grains prosper there; a single man, possessing a coulter or hoe, can grow enough to support himself and his family and pay the tax. There are no orchards but many fruit trees bordering the vineyards, for everything grows in the woods. You find the date-palm, the apple, the chestnut and the 241 ●

241 peach here more than in any other part; again all kitchen plants and melons of great size grow without cultivation. There are no gardens of flowers, but you find in the plains and in the woods quantities of lilies and of sweet-smelling roses. Mushrooms abound, and there is above all, one sort having a kind of white envelope which later bursts —it is an orange mushroom, and very tasty.

136 "All animals are found in this country with the exception of the camel, but not in such quantities as in other parts of Georgia; sheep, with and without the fat tail, and always with two and sometimes three or four lambs; they are not kept in flocks. . . . Wild animals abound, excepting the chamois and the hyena. . . . Bees are very profitable through their honey and their wax which is in abundance; the honey is very good, very white in some parts and as hard as sugar; this sort is called 'kripuji'. There are many reptiles and serpents which are not dangerous."[1]

133 Amier—"this side"—over the mountains of Likhi, is a land of different character. Long and narrow in its shape, not wide and fat, like Imier. To the north the ice-clad mountains of the Caucasus, to the south the formidable plateau of Armenia; to the west the rim of Likhi; and up this valley as up a corridor, the east wind blows from the Himalaya over the Central Asian steppe, and across the Caspian, dry and searing in the summer, loaded with hail and snow through the long winter. So that while men gather oranges "on that side" by the soft sea in the early spring, on "this side" they go with long poles[2] through the snow against the blizzard.

A great river flows through the land, the Cyrus or Kura which comes from the Georgian name *Mtkvari*—a name which the wise derive from the words for "river" of two different tribal stocks; from *mdinari* = "flowing" or "river" of the Kartlians, and *a-kuara* = "the river" of the Abkhazians; thus bilingually *Mdinari-a-kuara*—the river-river—"the flowing", the dominating stream, "the flux" in the life of the primitive tribes who gave the name.

The Mtkvari rises in the lake country south of Ardahani.

[134] "This country is entirely covered by rocks, comparatively high mountains, rough places and forests; it produces reeds and lilies; it contains rivers, springs and lakes, but few plains; cold in winter in certain parts, and with abundant snow. . . . The country produces all kinds of grains, but not everywhere . . . the fruits . . . are good and abounding . . . most of the flowers grow wild in the woods and on the mountains, and in certain localities the scent of the lilies pervades both the mountains and the plains . . . the rivers are many and

[1] *Description géographique de la Géorgie par le Tsarévitch Wakhoucht.* Georgian text with French introduction and interleaved translation by M. F. Brosset, Spb. 1842, pp. 339–45 (reference, Wakhushti).

[2] Cf. Strabo, XI, xiv, 4.

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the Mountains of Likhi in far better state than were Kartli and Kakheti. Coming from Astrakhan, the mission in company with a Georgian emissary on his way home from Moscow, crossed the mountains through the Balkar country. In Kutais they conducted protracted business with King Alexander III, the patron of the Dominican Castelli, and they followed his court to Skanda; they also saw the exiled King Taymuraz I of Kakheti, whose fortunes had ebbed even lower than when Mishetski saw him, and to whom Alexander had allotted a country estate in Radsha. The Russian mission passed through a prosperous and thriving countryside, and they remarked the numerous castles, fortified manors, the stone and timber churches, and the many villages with their scattered dwellings lying among gardens, orchards and vineyards. Tolochanov gives a long description of Kutais where he greatly admired the palaces and churches; he visited Gelati and noted carefully, with the interest of a reverend Russian, the most famous of the icons which were shown for the edification of the distinguished foreigners. Tolochanov made what was nothing less than a detailed survey of the country, and he reports information supplied to him by Pashenga (Peshangi) the King's secretary, which may indeed have been prepared with the object of creating a favourable impression on him.[1] According to Peshangi, the important *mtavarni* of Imereti numbered over 100, and there were more than 1,100 *aznaurni* subject either to the Crown or to the different *mtavarni*. The figures given by Peshangi indicate that a full levy of the Kingdom would put about 15,000 men into the field,[2] in addition to the royal forces which were permanently maintained and which numbered 3,000 men. The King's personal serfs, including the people of Kutais, Skanda and other smaller towns, were given by Peshangi as 60,000. Tolochanov reports the crops as wheat, barley, spelt, millet, beans, peas, springcorn, hemp and others, and he states that cereals were gathered twice in the summer. Silkworms were cultivated in almost every home; there were iron-mines in the country and some fagotted iron was produced; copper was plentiful and natural saltpetre was found in the mountains. There were cattle and fowl of all kinds in abundance, and among wild animals he noted deer, elk, roebuck, wild pigs and goats, beavers, otters, foxes, lynx, wolves and rabbits.

[1] Polievktov, *Tolochanov*, pp. 186 *et seq.*

[2] Taking an average of more than 10 serfs to each of the *aznaurni*. Peshangi's statement that 40,000 men could be brought out, seems an obvious exaggeration to impress Tolochanov.

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241 There were vineyards in abundance and apricots, quinces, cherries, nuts of all kinds, mulberries, apples, pears, plums, raspberries, currants of all kinds, melons, water-melons, cucumbers both Russian and Crimean, pumpkins both Russian and Persian, onions and most other green vegetables.

439 Kutais was visited by traders from many countries, from Turkey and Persia, from Azov, from Gurelei (Guria) and from Didian (Mingrelia). The merchants were mostly Armenians, men of Azov, Persians, Turks and Jews, and a great variety of goods was to be found in the markets, including Persian

"And amid his Noble Horsemen I was taken to see the City of Cotatis and the Castle" (Castelli).

velours and all kinds of silk pieces. Trading was mostly done in the local currency.[1]

[327] There are iron deposits in Imereti and Abkhazeti and the production reported by Tolochanov appears to have assumed some importance in the following century, for the traveller Tavernier states that "*the greater part of the iron consumed in Turkey comes from Mingrelia*". The export of nuts from the Georgian lands had always been a staple of foreign trade, and the English traveller, Duckett, speaking of the eastern districts, avers that there "*is carried yearly into Persia an incredible quantity of hazel-nuts, all of one sort and good-*

[1] Polievktov, *Tolochanov's Mission*, p. 188.

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This point is discussed by J. Potocki,[12] J. Reineggs,[13] J. Klaproth,[14] Lulie,[15] A. Dirr,[16] and others. The secret language of hunters, as used by the Abkhazians, was recorded by A. Dirr, and that of the Circassians has been recorded by all the other writers named above.

A contract of partnership among the Georgian Highlanders, similar to that described in the account of the hunting expeditions, is practiced also in their field work. In the eastern part of Georgia, partnerships are formed for the ploughing of fields, because the ploughing in that part of the country demands considerable expense and depends upon the nature of the ground and the construction of the plow itself, which is cumbersome and requires many hands and animals.

In the eastern part of Georgia the cultivation of land is very expensive. Thus, in order to operate a plow it is necessary to have eight ploughmen, ten pair of oxen, five or six workmen, and many other things. Therefore, only wealthy people are in position to accomplish this work without assistance. The people who are unable to do this because of their limited material resources, find a way out of the difficulty by forming a partnership for the execution of the work. One home supplies the plow-shred, called *sakveti,* and two pairs of oxen, called *kevari-khari.* Another supplies leather straps, another supplies the driver of the plow, the fourth is the ploughman himself, who also brings two oxen with him, etc. In such a manner a number of homes put together one plow, called in the Georgian, *guthani,* and they plough for everyone who takes part in the partnership, in turn.[17] In Khevsuria and Pshavia, where the land is cultivated with small, light plows, with only two oxen, it may happen that two men will be able to get the necessary things together: each furnishes an ox, and iron parts of the plow are bought jointly by both partners. The same manner of ploughing, as practiced in the eastern part of

[12] Klaproth: b, 381.
[13] Potocki: 168-69.
[14] Dirr.
[15] Lulje.
[16] Reineggs.
[17] Khakhanov: c, 192-95.

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Georgia, is found also in the district of Zakatali, where it is necessary for each plow to have not less than five pair of oxen.[18]

On the other hand, in the western part of Georgia, where the climate is mild and humid, such partnerships are not used in ploughing, because the plow itself is very light and requires no more than one man and one pair of oxen. However, the climatic and hydrographic conditions in western Georgia, as for example, in Megrelia, Guria and Imerethi, require the mutual assistance of the peasants in other lines of field work.

The cultivation of maize, which is the principal staple food in western Georgia, requires much labor and care. The main work consists in weeding out the over-growth from the fields, which is called *margloba* in the Georgian language, and *majirua* in the Megrelian. The abundance of rain and the rich, fertile soil of the country create the best conditions for the thriving over-growth. The ground soon after the ploughing usually is covered with weeds of all sorts, which grow so fast and thick that in a very short time they threaten to smother the new shoots of corn. In order to protect the crop until it is tall and strong, it is necessary to weed out the whole field from the over-growth at least three times every season; otherwise, the harvest will be lost. To accomplish this work without any assistance on the part of the villagers would be impossible for a single family, and failure to do this meant the loss of the harvest and consequently privation and endangering of the very existence of the family. The way out of this difficult position is found in the custom of mutual assistance and the reciprocal help in the cultivation of the land, which is known under the Georgian name of *nadoba*.

During the time of sowing or weeding out of the maize field, the Megrelian villager calls his neighbors for assistance and every one of them willingly goes to help him. The owner provides a good lunch and heavy supper, with plenty of wine. In the evening, when the day's work is over, they return from the field singing, and sit at the supper table for a long time, singing the national songs and making speeches until late in the night, so that in this

[18] Bakradze: b, 271.

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custom we have mutual assistance with the work, its accomplishment and plenty of "good time." It is interesting to watch a *nadoba* when a group of twenty men get together singing loudly.[19]

The custom of mutual assistance in the field work, the *nadoba*, by the Megrelians, is described also by the Italian missionary of the seventeenth century, Archangelo Lamberti,[20] who lived among the Megrelians for many years. "The land is ploughed and sowed with such calculation," writes Lamberti, "that the harvesting should be finished on the day of Saints Peter and Paul, the principal holiday in Megrelia. Because of the dampness, the weeds grow in abundance, and plenty of work is necessary to clear the ground of them. As this task requires promptness, the separate families would not be able to accomplish it with their own force, and therefore they invite their neighbors to assist them. The villagers who begin the weeding out of the fields invite those neighbors whose fields are not yet ready for the same work, and they are assisted in turn in the accomplishment of the same work when their fields are ready."

There is mutual assistance in Megrelia also in husking the maize. The people assemble at the home where the work is to be done, and after a day's work in the field, the host prepares a big supper, at which all the people who take part in the work have a good time, singing and dancing until late at night.

The forming of partnerships in field work exists not only among the Georgians, as has been described, but also among the other peoples of the Caucasus, such as the Ossetes[21] and others. The partnership for the execution of field work is called *goi*[22] by the Avars; by the Laks of Daghestan mutual assistance in the field work is called *marsha*.[23] The Kumiks of the Terek district practiced mutual assistance in harvesting corn, which they call *bulka*.

Reciprocal assistance and co-operation as described above are evident not only in the field and home work, and not only in one

[19] Borozdin: 7.
[20] Lamberti: 57.
[21] Kovalevsky:
[22] Lvov: 13-14.
[23] Omarov: 916.

[See cat. 116, pp 171-173 — Analyst]

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C. G. 197 LANGUAGE: Georgian (Kartuli ena) belongs with Mingrelian, Laz, and Svan, to the S Caucasian (or Kartvelian) language family. It has an old literary tradition going back to the 5th century A. D., and a script of its own.

SUBDIVISIONS: The Georgian dialects fall into two groups: E and W Georgian. E dialects: Kartluri (with sub-dialects Meskh and Dzhavakh), K'akhuri, Ingilouri, Tushuri, Khevsuruli, Pshauri, Mokhev, Mtiuli, (Fereidan in Iran). W dialects: Imeruli Rach'uli, Lechkhum, Guruli (including Adzhar), Imerkhev (in Turkey).

C. G. 241 231 TRADITIONAL ECONOMY: Agriculture, cattle-breeding; horticulture; viniculture; arts and crafts.

C. G. 795 RELIGION: Eastern Orthodox; Roman Catholic minority; only the Adzhar and part of the Ingilo are Muslim. There are a number of Georgian-speaking Jewish villages in different parts of the Georgian SSR, totaling 21,471 persons (1926, Russian census), in Russian referred to as Gruzinskie evrei (Georgian Jews).

C. G. [162]

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2. MINGRELIANS

C. G. 101 NAME: SELF-DESIGNATION: Margali; own name of country: Odishi.

RUSSIAN DESIGNATIONS: Megrely, Megrel'tsy, Mingrel'tsy.

OTHER DESIGNATIONS: (Georgian:) Megreli, the country: Samegrelo; (Abkhaz:) Aghrwa; (Svan:) Myzan, the country: Zan

C. G. 161 NUMBER: 1897 239,625 (Russian census)
1926 242,990 (Russian census, ethn.)
284,834 (Russian census, ling.)

C. G. 162 LOCATION: Territory N of lower Rioni river and W of the Tskhenis-Tskali, extending along the Black Sea Coast from the mouth of the Rioni up to Ochemchiri (rayons Zugdidi and Senaki in W of Georgian SSR). Also in and around the cities of the Abkhaz ASSR.

C. G. 197 LANGUAGE: Mingrelian (Megreli nina) and the very closely related Laz form the so-called Zan member of the S Caucasian (Kartvelian) language group, which also includes Georgian and Svan. The language is not written, Georgian being used as the literary language.

SUBDIVISIONS: Two groups of dialects, which differ very little: West (Samurzakan-Zugdidi) and East Mingrelian (Senaki).

C. G. 241 TRADITIONAL ECONOMY: Agriculture; horticulture; viniculture; sericulture.

C. G. 795 RELIGION: Eastern Orthodox.

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3. LAZ

C.G. 101 **NAME:** SELF-DESIGNATION: Lazi
RUSSIAN DESIGNATIONS: Lazy; for the language also: Chanskii iazyk.
OTHER DESIGNATIONS: (Turkish:) Lazi; (Georgian:) Ch'ani, the country: Ch'aneti.

C.G. 161 **NUMBER:** 1926 643 (Russian census, ethn.)
730 (Russian census, ling.)
The Turkish census of 1945 lists 46,987 speakers of Laz, so that the overwhelming majority of them live in Turkish territory.

C.G. 162 **LOCATION:** Between the Chorokh river and the Black Sea coast up to the area of Pazar (Atina) on Turkish territory; also in the Chkhala basin (left tributary of the Chorokh) on Russian territory), (Adzhar ASSR, within Georgian SSR).

C.G. 197 **LANGUAGE:** Laz (Ch'anuri nena) and the very closely related Mingrelian form the so-called Zan member of the S Caucasian (Kartvelian) language-group, which includes also Georgian and Svan. The language is not written, Georgian being used as literary language in the USSR, Turkish in Turkey.

SUBDIVISIONS: Two dialect-groups: West (Vitse-Arkhava and Atina) and East Laz (Hopa, Chkhala).

C.G. 241 226 **TRADITIONAL ECONOMY:** Agriculture, fishing, trade.

C.G. 795 **RELIGION:** Islam (Sunni)

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C. G. 241 231 TRADITIONAL ECONOMY: Agriculture, cattle-raising, hunting, apiculture.

C. G. 795 RELIGION: Eastern Orthodox.

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C. G. 197 LANGUAGE: Abkhaz belongs to NW Caucasian, together with Circassian and Ubykh (the latter no longer spoken in the Caucasus). Two dialects have been reduced to writing: in the Abkhaz ASSR that of the Abzhui, in the Cherkes AO that of the Tapanta. The speakers of the Abaza dialects are all bilingual and speak also the Kabardian dialect of Circassian. In the Abkhaz ASSR knowledge of Georgian is widespread.

SUBDIVISION: Abkhaz has five major dialects: Bzyb', Abzhui, Samurzakan', Ashkharwa and Tapanta. The speakers of the latter two dialects are known as Abaza (R. Abazintsy), though linguistically the first four dialects form one group, while Tapanta stands apart.

C G 101 Further tribal names (Russ. form): Tsebeldintsy, Dzhigety; (Abaza:)Beshilbei, Tam, Barakei.

C. G. 241 231 TRADITIONAL ECONOMY: Cattle-breeding; agriculture, viniculture; apiculture.

C. G. 795 RELIGION: Islam (Sunni); Eastern Orthodox.

TRADITIONAL ECONOMY

E. G. 241 Traditional Georgian economy is based on agriculture, horticulture and viniculture; in the mountainous regions cattle-breeding and dairy-farming are no less important than the cultivation of cereals. In the West (Guria, Mingrelia, Imeretia) corn and a variety of millet called ghomi are sown; in the lowlands of Kartlia, wheat; in higher regions, barley; C G [407] in the mountain valleys, oats and rye--which are also used for baking bread. The ploughing implements differ according to the nature of the soil. In the West the plough is light and simple and drawn by a pair of oxen or buffaloes. In the eastern plains, where the soil becomes very dry and hard during the rainless summer, a large and heavy plough with fore-wheels (gutani), drawn by 4-8 pairs of oxen, is used; the soil is cut to a depth of 2-3 feet and thrown to the side by a shovel-shaped moldboard. Ploughing is done in the fall; sowing in fall (wheat) or spring (barley, corn). The soil is not harrowed, but the seed is covered by dragging bundles of brushwood C G [407] which are attached to a beam over the soil. For thrashing, an oblong or triangular wooden sledge (k'evri) set underneath with sharp stone splinters or pieces of iron is drawn by oxen over the threshing floor (k'alo); the driver stands on top. The grain is then winnowed by throwing it up in the wind with spades. The chaff is used as cattle-feed.

G. 233 221 spend the winter in the steppes of the lower Alazani river with their herds of sheep. On the other hand, the Tush living on the Lower Alazani, and also the Bats, move with their families to the mountain pastures in summer, where they live in huts, sunk into the ground and covered with slates. The indigenous means of transportation is a clumsy two-wheeled cart (uremi) drawn by a pair of oxen or buffaloes. The large wooden disk wheels are firmly joined to the axle-tree. In the mountains, sledges are used to carry in the hay. In a peculiar vehicle called chochiala uremi rolling and sliding are combined: the ends of two long poles attached to the yoke, which slide on the ground, serve the purpose of a pair of front wheels.

C. G. 493

C. G. 231 241 The traditional economy of the North-West Caucasian peoples (Abkhaz and Circassians) was based on horse and cattle breeding, agriculture (millet, maize, wheat, rye) some horticulture, beekeeping and (Abkhaz) wine growing. The Abkhaz methods in these activities are the same as the Georgian. Formerly, their economy was largely pastoral, but in the second half of the nineteenth century they became more agricultural. The country is better suited to agriculture, though horse and sheep raising are still important. The Western Circassians, too, were more dependent on cattle-breeding before their forced migration from the mountains to the lowlands of the Kuban. The Kabardians are still mainly sheep-, cattle -, and especially horse-breeders: the Kabardian horses are famous for their

C. G. 231 241 beauty and stamina. Apiculture is also widespread among the Circassians; their beehives, contrary to those of the Georgians and Abkhaz, are similar to those found in Central Europe; they are made of bast or of plaited willow-twigs which are covered with clay or cow-dung.

C. D. 233 In Dagestan, stock-raising is preponderant (sheep, goats, cows, horses, donkeys, buffaloes). In winter, the herds are usually brought to the steppe-country in the South or to the Caspian coast area. The southeast, i. e. the country of the Lezghi, is comparatively better suited for agriculture, but it is practiced even in the more elevated regions. Wheat, barley and millet are grown in small fields, situated on natural or artificial terraces, which often require artificial irrigation. The ground is cultivated with a local kind of light plough called durats, puruts, etc. which only scrapes the soil superficially. As most of the fields require manuring, the constant removing of stones, and even restoring of the soil, which has to be carried up by hand, farming involves hard labor. As the production of grain has never covered the needs of the population, home-industry is highly developed in Dagestan. Everywhere the women do their own spinning and weaving. The spinning wheel is unknown; the looms for carpet-weaving differ from those for the weaving of coarse cloth out of homespun wool and of hemp-cloth used for sacks. Many crafts are practiced beyond the

C. D. 241 [40] C. D. 438 C. D. [286]

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bank. The city is scheduled to have a population of about 50,000 inhabitants. Kutaisi is the site of the first Transcaucasian automobile plant, under construction during the current Plan, the initial production to be restricted to 30,000 3½-ton trucks per year. There are cement works at Kaspi and lumber mills at Mtskheta, Borzhomi, and Marelisi. A large paper mill has been built on the Ingur River in the vicinity of Zugdidi.

The principal agricultural regions in the Georgian SSR are the Black Sea littoral and Imeretia, in the west, and Kakhetia, in the east. The Black Sea littoral includes the coastal zones of the Abkhaz and Adzhar Autonomous SSR and the Kolkhida (or Colchis) lowland along the lower course of the Rion River. Kolkhida was formerly a malaria-infested marshy region covered with dense jungle vegetation. In order to render this area suitable for agriculture, a huge drainage project was begun during the years before the Second World War, and is being continued during the present time. The Rion River and its arms were diked in, and the banks were planted with eucalyptus trees to absorb moisture from the ground. The importance of this subtropical region lies mainly in the fact that, with the exception of the small Lenkoran' lowland of Azerbaijan, this is the only area of the USSR where such crops as tea, citrus fruits (including oranges, lemons, tangerines, and recently grapefruit), tung trees, geranium, camphor, ramie, and so forth can be grown in industrial amounts. Tea and citrus fruit plantations cover the greatest acreage. In addition to the subtropical crops, tobacco, almond, and fruits are also important. The industry is based almost entirely on the agricultural production. There are tea-drying plants, tobacco factories, canneries, fruit driers, essential-oil plants, and other industries. Imeretia, which lies in the upper part of the Rion basin, is noted for its silk and wine production. Sericulture is practiced in the region west of Kutaisi, near Samtredia and Tsulukidze, and large silk mills are located in Kutaisi itself. Wines are made south of Kutaisi, with an important center at Zestafoni. Other important crops are corn, the most important grain type under cultivation, and sugar beets, which were introduced into Georgia during the second Five-Year Plan. Kakhetia, in northeastern Georgia, is the most important wine-producing area of the republic. Abundant heat and insolation, together with sufficient rainfall and a fertile soil, render this region most suitable for viticulture. The Kakhetian wines form one of the chief exports of the Georgian SSR. Other products include cotton, only recently introduced into Kakhetia, to-

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bacco, and raw silk. Wine is also produced in the area south of Tbilisi, with the center at Bolnisi (formerly Lyuksemburgi).

The livestock herds of Georgia graze chiefly in mountain pastures. This is especially true of the sheep and goats. There is some dairy farming in the Kura valley.

The health resorts of the Georgian SSR play an important role in the economy of the country. They fall principally within the mineral springs and climatological varieties and are frequented by tourists and convalescents from the entire USSR. The best-known resorts are Abastumani, in the southwest, the high altitude resorts of Borzhomi (famous for its bottled mineral water) and near-by Bakuriani, and also Surami and Tskhaltubo.

For transportation facilities Georgia relies mainly on the Baku-Tbilisi-Batumi trunk railroad and its many branches. During the Second World War the Black Sea coastal line was completed; it is now used by direct Moscow-Tbilisi trains. Formerly the route led around the eastern end of the Greater Caucasus and via Baku. Short spurs connect the main trunk line with the port of Poti, the mines of Tkibuli and Chiatura, the resort of Borzhomi, and the lignite mines near Akhaltsikhe, as well as with Stalinir, the capital of the South Ossetian Autonomous Oblast. From Navtlug, an eastern suburb of Tbilisi, a branch goes northeast to Kakhetia, and the southern main line leads to the Armenian SSR and the Aras valley. Three important highways cross the central portion of the Greater Caucasus into Georgia. These are the Sukhumi military road, crossing at Klukhori Pass and terminating at Sukhumi on the Black Sea, the Ossetian military road, which leads through Mamison Pass to Kutaisi, and the Georgian military road, which starts at Dzaudzhikau (North Ossetian Autonomous SSR), winds through the picturesque Dar'yal gorge, overcomes the crest at Krestovyy Pass, and has its southern terminus at Mtskheta and Tbilisi.

The principal export products of the Georgian SSR include manganese, lumber, tobacco, fruits (mainly citrus fruits), wine, and tea.

Tbilisi (formerly Tiflis) is the capital of the Georgian SSR and the second largest city and industrial center of Transcaucasia. It is a very old city, which was founded on the historic route leading from Europe to Asia along the Kura valley. It lies at the junction of the Transcaucasian trunk railroad with the Georgian military road. The industry includes machine construction (primarily implements used in oil drilling and the processing of raw silk, wine, and tea), textile milling (silk and